the institution of inns for strangers in every city, referred with admiration to the example of the Jews, "the enemies of the Gods", in whose midst no beggars were to be found.

It should be noted though, in this connexion, how catholic was the Jewish conception of charity. It is a man's duty, we are informed in the Talmud, to relieve the Gentile poor, and to visit their sick, and to bury their dead, just as though a co-religionist were in question.

This principle was not inculcated for the sake of appearances or of policy, but on a purely ethical basis, being deduced from the verse of Psalm cxlv, which tells how the tender mercy of the Lord is over *all* His creatures.

Moreover, the principle was taken over in the Ghetto period, and reiterated in such intimate ethical treatises as the *Mesillat Yesharim* of Moses Hayim Luzzatto. It is illuminating to compare this with the spectacle which horrified the world at the time of the expulsion from Spain in 1492, when zealous friars wandered among the groups of starving Jewish refugees on the* quay-side in Genoa, loaves of bread in one hand and a crucifix in the other, offering food in return for a recognition of the spiritual pre-eminence of Christianity.

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With this tradition in the background, it was natural that Jews should have played a conspicuous part, once they were given the opportunity, in every modern humanitarian movement. It is impossible to give a detailed account in these pages of their record in this

sphere; but an attempt will be made to outline some of the more significant achievements.

It has been pointed out above that the Jewish ideal in charitable relief was to avoid pauperisation and do all